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629 blood-feuds are not permitted to last for an indefinite period as
amongst the Afghans, and after a time the parties are brought
674 together and made to swear peace on the Koran. The crime
of murder is rare, and the readiness to spill blood on slight
423 occasions so noticeable among the Afghans is unknown. No
public measure can be carried out except by general agree-
ment, the details being left for the Jushteros to arrange.

171 The communities in the lower part of Shinkari, being more
exposed to Afghan influence, and having been longer con-
verted to Mahommedanism, have lost many of their character-
istic customs; but the remoter valleys of Chilas, Gor, Darel,
and in a lesser degree Tangir, are probably little changed from
934 what they were two hundred years ago. A very singular
custom exists in these valleys, by which the sexes are kept
strictly apart during the summer, from May till September.
The custom is apparently very ancient, and any attempt to
evade it is punished by fine; the old women of the family
being specially charged with the responsibility of seeing that
165 the rule is observed. Great difficulty is said to be expe-
rienced in rearing children in Chilas. The great mortality
among them is ascribed to the climate, but it is more pro-
bably due to too close intermarriage.

462 Agriculture is left entirely to the women, with the excep-
tion of ploughing, which demands more strength than they
can afford. In summer the men spin wool and attend to their
flocks on the mountain pastures; but in winter the duty of
caring for the herds is relegated to the women.

647 Slavery is a recognised institution in all the Shinkari
republics—a matter in which they contrast unfavourably with
the Afghans and Neemchas of the Indus Valley, among whom
it is unknown. Prisoners taken in war, and the children born
of slave parents, form the servile class.